THE DIFFERENCE BETWEEN THE SHEE'AH AND THE MUSLIMS

BY

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In the name of Allah, the most Beneficent, the most Merciful

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INTRODUCTION

Thanks be to ALLAH, His help we seek and His guidance we search for; whomsoever ALLAH permits to go astray shall never have guidance, whomsoever ALLAH guides shall never be misled; and I bear witness that there is no God but ALLAH alone and He has no partner; and I bear witness that Mohammed is His servant and messenger. Peace be upon him, his family, his companions and their followers until the day of resurrection.

ALLAH commands us in the Holy Qur'an: ***"Let there arise out of you a group of people iniviting to all that is good (Islam), enjoining Al-ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful"***[1]. I pray to ALLAH that He will accept this work as a correct response to His commandment.

The purpose of this pamphlet is to present a brief idea about the religious issues that the Shee'ah scholars have disagreed upon with the majority of Muslim scholars. It is to acquaint especially those who have a vague picture of what the Shee'ah school of thought is in comparison to the majority's version of Islam. In short, it is to answer the ever-rising questions. Is the disagreement vital? And if it is vital, as a Muslim Shee'ah or following the Muslim scholars, what should I do to find the right Islam and the right path to Paradise? May ALLAH bestow on us His mercy and not deprive us of His guidance. Ameen.

[1] The Holy Qur'an: Chapter 3 verse 104.

BACKGROUND OF SHEE'AH IDEOLOGIES

When Islam came as a guidance for mankind, the early generation of devoted Muslims sincerely worked hard to propagate and defend it, allowing Islam to spread steadfastly. However, this created a wave of anger and hatred towards Islam from some of the narrow minded religious figures, especially of Judaism. They plotted to assassinate the prophet (Peace Be Upon Him) and to create discord or fighting among Muslims (Fitnah). However, the Iman or faith of the companions was so strong that they were not affected by such conspiracies. After the death of many companions, the Jewish conspiracy among others, represented by Abdullah bin Sabaa, found its way first, thru Muslims less educated about Islam then later on to the rest of the Muslim Community.[1]

During the term of the first and second Ca'lee'phah's (Leader of the whole Muslim nation) there were still many companions. By the end of the third Ca'lee'phah's reign, a great number of the companions of the Prophet (Peace Be Upon Him) had passed away, while the number of new generation and new converts had multiplied tremendously. At this time, the tribalist, racist and Jewish movements found an opportunity to come to the surface. Among these movements was that of Abdullah Bin Sabaa, as had been mentioned above. He is a Yemen Jew who claimed that Ali had divine authority. This developed further into the claim that he, his son, Al-Hassan, his son Al-Hussain and the descendants of the latter should be the future leaders of the whole Muslim Ummah forever. This was, of course, contrary to the current practice since after the Prophet (Peace Be Upon Him) Abu Bakr had been elected as the Caliph (Leader) of the whole Muslim Ummah (Nation), followed by Omar. There was as yet, until today, no claim that Ali should be the first Ca'lee'phah'.[2]

This allegation however, finally found a place of acceptance in the capital of the previously Iranian Empire, Al-Madayen, more easily than in the other regions of the Islamic Empire at that time, especially since Al-Hussain, second son of Ali, was then married to the daughter of the last Iranian Emperor.[3]

This is why the Shee'ah concept of the hereditary system of leadership is confined to the descendants of Al-Husain, beginning with fourth Shiite's Imam (leader). The claim that Ali should be the first Caliph started mainly as a political ploy to create discord among Muslims by agitating the tribal and racial differences and hostilities.

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[1] Zaheer, p 17-24, quoting three Shee'ah source.

[2] Ibn Taymiyah, Vol. 3 pp. 116-72.

[3] Ali Hassan pp. 230-231.

The end result of the political claim, however, was a religious difference and deviation from the Islam maintained by the great majority of Muslim scholars.

Shee'ah[1] derive their name from Shee'ee[2] which means in Arabic supporter, here to mean the supporters of Ali, his sons, Hassan and Hussain, and descendants of Hussain. Shee'ah are divided into groups: the Zaidis, who have deviated the least; the Ja'fari Eth'nai Ashri, the Ismailis, and the Alawi Nusairi. Druzes derive their roots from Ismailism and Fatimid Shee'ah.[3]

The following pages are devoted to the discussion of the Ja'fari Eth'nai Ashri (Ja'fari twelve Imams), which represents the Shee'ah majority.

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[1] Plural.

[2] Singular.

[3] Ibn Taymiuah, Minhaj, vol. 1p.3; vol 2 p.124 Tabatabai pp. 75-82; Abdulla pp. 73-143; Al-Falwazan pp. 9-18.

HOLY QUR'AN

The Ja'fari Shee'ah scholar says: 'that the number of verses in the Holy Qur'an is 1700'.[1] Al-Kafi by Al-Kolayni, which is believed by Shee'ah scholars as the most trustworthy and celebrated work of HADEETH known in the Shee'ah world, says: 'Any human being who claims to have collected the Qur'an in its complete form is a liar. Only Ali and the Imams collected it all and preserved it'.[2]

The Shee'ah Scholars also allow their followers to read the existing Holy Qur'an till they are taught their version. This permission is based on a Shee'ah tradition which says: I said to Imam Ali Musa (the 8th Imam), we hear from you Qur'anic verses which we have not learned. Are we committing sins by not reciting them? The Imam said 'No, read the way you have learned. Someone will come to teach you' (referring to the 12th Imam who will reappear and bring with him the complete version according to the Shee'ah belief)[3]

The Muslim scholars assure us that Prophet Mohammed (Peace Be Upon Him) compiled the Holy Qur'an in its complete, current existing form orally and during the C'laph'ah (leadership) of Abu Bakr, a compilation which was written down in a single volume.[4]

During the C'laph'ah of Othman, the language of the Holy Qur'an was standardized and universalized.[5] The approved variations in reciting a few words of the Holy Qur'an do not touch its basic meaning.[6]

ALLAH says in the Holy Qur'an: ***"Verily We: It is We Who have sent down the Dhikr (Qur'an) and surely, We will guard it (from corruption)"***[7]; ***"It is for Us to collect and to give you (O Mohammad (Peace Be Upon Him)) the ability to recite it"***[8]; ***"Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise Worthy of all praise (ALLAH)"***.[9]

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[1] Al-Usool Minal-Kafi, vol. 2p. 634, 1961; see also Zaheer, pp. 77-152.

[2] Al-Usool Min al-kafi vol. 1, p. 228, 1968.

[3] Al-Kafi Min al-Usool, vol. 2, p. 633, 1961; also see Al-Khateeb p. 11.

[4] Al-Bukhari, vol. 6, pp. 477-8.

[5] Al-Bukhari, vol. 6, pp. 478-80.

[6] Qattan, pp. 170-85.

[7] Holy Qur'an: Chapter 15 verse 9.

[8] Holy Qur'an: Chapter 75 verse 17.

[9] Holy Qur'an: Chapter 41 verse 42.

ALLAH had promised to preserve it as a guidance for Muslims everywhere and forever. This is in contrast to the previous divine books wherein although their original forms are preserved with ALLAH, the ones in the hands of the followers of these messages are distorted.

The Muslim scholars who consider the belief that the Holy Qur'an is adulterated is a plain rejection of the Islamic faith.[1]

Brothers and sisters, you can find out for yourself that the number of verses in the Holy Qur'an is 6236 excluding the "Bismillah" at the beginning of the Suras (Chapter), but the Shee'ah Scholars claim that this Holy Qur'an is not complete. Should we believe the Ja'fari Shee'ah source or the Almighty ALLAH and the Muslim Scholars? Perhaps some Shee'ah deny their belief that the existing Holy Qur'an is not complete. But this denial could be shielding (Tuq'yah or to lie to protect the Shee'ah belief).

[1] Zaheer, p. 141-7.

SU'N'AH OR HADEETH

The Ja'fari Shee'ah scholars consider SU'N'AH as what the prophet (Peace Be Upon Him) and the Imams said.[1] AL-Kafi by Kolayni, in Tabatabai's words is "the most trustworthy and celebrated work of HADEETH in the Shee'ah world".[2] In this source, the names of the transmitters of the HADEETH are not frequently mentioned. Instead of the "prophet said", you find " the Imam said". Many of these HADEETHs contradict the Holy Qur'an. The prominent criterion in validating HADEETH is actually whether it supports, or at least, does not negate the Shee'ah school of thought. The most trustworthy of the prophet's (Peace Be Upon Him) traditions are the ones received through the household of the prophet, i.e. the Shee'ah Imams, even though an Imam could pass away while his child is only nine, eight or five years old.[3] For example, a HADEETH reported by Ali and compiled by Sahih Al-Bukhari is rejected if it contradicts the Shee'ah concept of Temporary Marriage (Nikah Mut'ah), but if the HADEETH were supportive of the Shee'ah school of thought, it would be accepted no matter who said, transmitted, or compiled it.[4]

The Muslim scholars define SU'N'AH or HADEETH as the sayings of the Prophet (Peace Be Upon Him), his deeds, tacit approvals or the description of his physical appearance.[5] Basically, there are two ways of HADEETH authentication. The first is the "Isnad", which means the reliability of the transmitters. Therefore HADEETH with broken linkages between transmitters are rejected because there is no way to find out how reliable the transmitters are. Second, there is "Matn", which means content of the HADEETH; that is, whether or not it contradicts the teachings of the Holy Qur'an, there is another version of the same HADEETH with a different chain of transmitters, or whether there is a stronger Isnad, etc.[6] Based on these methodologies and the strictness of the compiler in choosing his HADEETH, the Muslim scholars affirmed that the compilations of Al-Bukhari and the Muslims are the most trustworthy source of the SU'N'AH of the Prophet (Peace Be Upon Him).[7] While the Holy Qur'an was compiled in written form right after the death of the

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[1] Tabatabai , p. 93 and Constitution article 2.

[2] Tabatabai, p. 110.

[3] Among other sources, Tabatabai, pp. 94, 207-8, and 210-1.

[4] Tabatabai, p. 94.

[5] Azami, p.3.

[6] Azami, pp. 32-72.

[7] Ibn Taymiyah, Fatawi, Vol. 18, p. 17, Azami p. 87-96.

prophet (Peace Be Upon Him), the serious compilation of the HADEETH took place after almost 100 years.[1] There were many reasons for this delay, the major one being that a great proportion of HADEETH dealt with detailed teachings which should be practiced by a true Muslim in his daily life. The companions were actually living compilations of HADEETH because they were representing the prophetic manners themselves. Therefore, there seemed to be no urgent need for serious efforts towards a written compilation. Furthermore, some great Companions were of the opinion that the teaching of Islam should be focused first in the Holy Qur'an so that it would be well-established. This was to avoid what had happened to previous Holy Books in which divine words were mixed up with prophetic sayings.

So brothers and sisters, which definition of HADEETH is more accurate, given the fact that Prophet Mohammed (Peace Be Upon Him) is the seal of the Prophets? As God says in the Holy Qur'an: ***"Muhammad** (Peace Be Upon Him) **is not the father of any man among you, but he is the Messenger of ALLAH and the last (end) of the prophets..."***[2]. Only the Prophets and the messengers of ALLAH can receive revelation which is binding unto whom the messenger is sent. When the Shee'ah scholars equate the sayings of the Imams to the sayings of the Prophet, they are claiming that the Imam also received revelation. If these scholars claim that the Imams were only inspired, then the inspiration is a different story. It is not binding to be followed or to be enforced on others nor should it be shared by other human beings.

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[1] Azami p.25.

[2] Holy Qur'an: Chapter 33 verse 40.

IJMA' (CONSENSUS OR SEMI-CONSENSUS)

Shee'ah scholars have a double standard position concerning Ijma'. On the one hand, the Shee'ah scholars employ consensus to support their arguments, e.g. Tabatabai writes '... Both Sunni and Shee'ee clearly asserted...' and 'which were acclaimed by all...'[1] And on the other, Ijma' is rejected by Shee'ah scholars who:

1. Claim that thousands of the Prophet's (Peace Be Upon Him) companions had plotted against the Prophet's commands and only less than ten of them remained truthful, thereby taking knowledge from these against the majority.
2. Consider the millions of Muslim scholars throughout the Islamic history and the globe as non-believers because they don't believe in the I'ma'mah as an article of faith, one which is based on claims rejected by the majority.
3. Question the authenticity of the Holy Qur'an and the HADEETHs authenticated by the majority including the interpretations which gained the acknowledgment of the same.

Muslim scholars consider Ijma' as the third major source of Islamic teachings. When nothing is directly mentioned in the Holy Qur'an or the SU'N'AH about the case, then the Ijma' is considered as a valid source.[2] The most authentic text is the one reported by a large group of transmitters to another large group. This is called "Tawatur".[3] The most valid interpretation of the SU'N'AH/HADEETHS is that which gains the approval of Ijma'.[4] For ALLAH says in the Holy Qur'an: ***"And hold fast, all of you together, to the Rope of ALLAH (i.e. this Qur'an), and be not divided among yourselves"***[5]. Condemning deviation, ALLAH, addressing the Prophet (Peace Be Upon Him) and referring to those who deviated from the right path, says: ***"Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad (Peace Be Upon Him)) have no concern in them in the least. Their affair is only with ALLAH, Who then will tell them what they used to do"*** [6]. The Prophet (Peace Be Upon Him) said: '...stick to the Jama'ah (Majority) and avoid division. Satan is with the one person alone but is more likely to avoid the two together, whosoever wants abundance in Paradise should stick to the

[1] Tabatabai, p. 40.

[2] Fatawi, Ibn Taymiah vol. 19 pp. 5-8, and 192-202.

[3] Al-Jazari, vol. 1, pp. 120-6.

[4] Fatawa, Ibn Taymiyah, vol. 19, pp. 267-72.

[5] Holy Qur'an: Chapter 3 verse 103.

[6] Holy Qur'an : Chapter 6 verse 159.

Jama'ah...'.[1] Jama'ah and consensus here is referring to the majority of Muslim scholars who are knowledgeable about the commandments of ALLAH. In another HADEETH, the Prophet (Peace Be Upon Him) said: 'My Ummah will not have consensus on what is wrong'.[2] The Prophet (Peace Be Upon Him) also said: '...My Ummah will be divided into seventy three groups. Only one of them shall be saved and the rest shall be in hellfire'. When he was asked which group is to be saved, he responded: 'The followers of my path and my Companions'. In another version of the same HADEETH he responded: 'They are the Jama'ah'.[3]

Brothers and sisters, don't you think that consistency is one of the crucial elements of any valid measurement and a tool of an objective argument? Don't you think it is suspicious if a person employs an argument when it supports his biases and rejects the same once it refutes them? Think about it. Let us assume that you as Muslims want to know which path leads to paradise. A group of people you don't know anything about claimed that they know which path leads to it. However, one among this group gave you a direction which contradicts the directions of the rest of the group, numbering no less than eleven people. Both descriptions seemed to be equally reasonable, which direction should you now follow? What if you came to know that if you do not know this person's direction or if you disagree with him he will hate you, but the others won't? For ALLAH says in the Holy Qur'an: ***" there is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut (anything worshipped other than the Real God "ALLAH") and believes in ALLAH, then he has grasped the most trustworthy handhold that will never break and ALLAH is all-Hearer, all Knower"***[4].

Brothers and Sisters, just think about it as a basic rule. There are three categories of issues upon which scholars differ and they are as follows:

1. The Majority had confirmed it as the right one but had not definitely rejected it as wrong.
2. The majority had not approved of it as the right one but had not definitely rejected it as wrong either.
3. The Majority had rejected it as definitely wrong.

The crucial differences between the Muslim and the Shee'ah scholars are contained in the last category.

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[1] Al-Jazari, vol. 6, p. 669.

[2] Baleeq p. 544.

[3] Ibn Taymiyah. Minhaj, vol. 2. pp. 122-5.

[4] Holy Qur'an : Chapter 2 verse 256.

Brothers and sisters, remember that there is a great deal of difference between the 'majority of Muslims' which is not a sufficient evidence and the 'majority of Muslims scholars' which is what is meant here by Ijma'

Our Dears let us remember that ALLAH had warned us against deviating from His straight path. He says in the Holy Qur'an: ***"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaqun (the pious)".*** [1]

[1] Holy Qur'an: Chapter 6 verse 153.

ARTICLES OF FAITH AND PILLARS OF ISLAM

The Ja'fari Shee'ah scholars say that believing in a hereditary system of leadership of the whole Muslim Ummah (I'ma'mah) is as fundamental as believing in one God.[1] To them, I'ma'mah is an article of faith and a pillar of Islam.[2] In addition, among the articles referred to in the constitution and the other Shee'ah sources, there is no mention of believing in the angels or divine destiny(Al-Qader).

Muslim scholars affirm that there is no such thing as I'ma'mah, an alleged hereditary system of leadership of the whole Muslim Ummah in Islam. There are evidences in the Holy Qur'an and the reliable SU'N'AH that even refute and reject this concept. In the Holy Qur'an, ALLAH says: ***"...and who (conduct) their (Muslim) affairs by mutual consultation..."***[3] and the Prophet(Peace Be Upon Him) was commanded: ***"...and consult them in the affairs..."***.[4]

The Muslim scholars believe that Islam is built on five pillars: Testifying that there is no God but ALLAH and Mohammad is His messenger, performing prayers, paying charity, fasting in the month of Ramadan and making the pilgrimage to the house of ALLAH.[5] Furthermore, they believe that the fundamental articles of Iman are: To believe in ALLAH, His Angles, His Books, His Messengers, the last Day and to believe in divine destiny, both the good and the evil thereof.[6] If you read the whole Holy Qur'an you will not find any support for the 'I'ma'mah concept', the alleged hereditary system of leadership of the whole Muslim Ummah.

Brothers and sisters, should we believe the majority of Muslim scholars who are supported clearly by the Holy Qur'an verses and reliable HADEETHs, or the few Shee'ah scholars whose opinions are not sanctioned by the Holy Qur'an or the reliable HADEETHs? Make sure that our sole intention is to please ALLAH only and to find truth for our salvation in this world and in the hereafter. Let us, remember that ALLAH says in the Holy Qur'an: ***"O you who believe! Believe in ALLAH, and His Messenger (Muhammad(Peace Be Upon Him)), and the Book (the***

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[1] Constitution Article 2 and Asifi. pp.23-5

[2] Al-Kafi vol. 1 p. 290.

[3] Holy Qur'an: Chapter 42 verse 38.

[4] Holy Qur'an: Chapter 3 verse 159.

[5] Bukhari and Muslim - Forty Hadeeths, p. 35.

[6] Muslim -Forty Hadeeths, p. 30.

Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in ALLAH, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away"[1].

[1] Holy Qur'an: chapter 4 verse 136.

SHEE'AH CONCEPT OF I'MA'MAH

The Shee'ah scholars believe that the Immate concept is an article of faith equal to believing in one God. I'ma'mah concept means that the spiritual, religious, educational and political leadership of the whole Muslim Ummah is a matter of inheritance confined to only twelve Imams. These are the husband of the youngest daughter of the Prophet (Peace Be Upon Him), Fatima, her two sons and some of the descendants of her second sons, Husain, who was married to the Persian emperor's daughter.[1]

This religious and political leadership could be inherited by a nine, eight or five year-old boy.[2] For example, the constitution of the Republic of Iran states that: ... the official religion of Iran is the Ja'fari Eth'nai Ashri and this article is unchangeable forever'.[3]

First of all, this belief is bound with the belief that these Imams are infallible[4] and share with ALLAH the power of knowing the unseen including the knowledge as to when the Imams would die.[5] They believe that obedience to these Imams should be unquestionable - 'even the worship of God becomes unnecessary if this is the Imam's order'.[6] In Khomeini's words, it says: ' We cannot imagine that the Imams can make mistake'.[7] Also the I'ma'mah is interwoven with the belief that 'the spiritual status of the Imam is universal viceregency. It is a viceregency pertaining to the whole creation, by virtue of which all atoms in the universe humble themselves before the holder of this authority. It is one of the essential beliefs of our Shee'ah school that no one can attain the spiritual status of the Imams, not even the angels of the highest rank or messengers of ALLAH'.[8] On the other hand, the concept is inherent in the Shee'ah belief that all Muslim Ca'lee'phahs (leaders of the whole Muslim nation), rulers and judges are taghoots

[1] Tabatabai,pp. 190-211 & Hassan, pp. 230-1.

[2] Tabatabai, pp. 205, 7, 10.

[3] Constitution Article 12.

[4] e.g.. Asifi, pp. 23-25, Constitution, Article 2.

[5] Al-Kafi, vol. 1, pp. 206-62.

[6] Islamic great Library p. 6.

[7] Khomeini, Arabic p. 91.

[8] Khomeini, p. 64.

(evil ones) if they are not Shee'ah or of the twelve Imams.[1] Therefore the constitution of Iran made sure that only an Ithna Ashari Ja'afari Shee'ah can be president.[2] and the 'national legislative council shall not enact laws that contradict the principles and jurisprudence of the official sect of the state'.[3] The twelfth Shee'ah Imam is believed to have been born in 868 A.D. and is still alive (now even after eleven centuries) but disappeared when he was 5 years old. He will reappear and the current Republic of Iran will be dissolved for him to take the leadership.[4]

The Muslim scholars regard monarchy questionable where only the political power is inherited. Therefore, they reject completely any form of monarchy in which even the religious and the spiritual leadership is inherited, unless there is clear evidence in the Holy Qur'an or the reliable SU'N'AH of the prophet(Peace Be Upon Him) that supports this claim. Not only is there no such evidence, but also the concept of I'ma'mah contradicts the principle of the consultation emphasized by the Holy Qur'an. ALLAH, commanding the Prophet, says: ***".......and consult them in affairs........."***[5], and praising the believers says: ***" .... and who (conduct) their affairs by mutual consultation......."***.[6]

The Muslim scholars also affirm that complete infallibility is an attribute of ALLAH alone and no creature shares it with Him. Even the infallibility of the prophets is limited to conveying their messages truly and in avoiding cardinal sins or disobedience to ALLAH. For example, ALLAH addressing the Prophet says: ***"The Prophet(Peace Be Upon Him) frowned and turned away because a blind man came to him (interrupting)"***.[7] The Holy Qur'an assures us that even the best creature on earth does not share with ALLAH the attributes of infallibility. Concerning the knowledge of the unseen, ALLAH says in the Holy Qur'an: ***"I (Mohammad (Peace Be Upon Him)) have no power over any good or harm to my self except as God (ALLAH) wills, if I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me..."***[8]. Muslim scholars consider those who believe that some human beings are better than the messengers of ALLAH as

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[1] Khomeini, pp. 92-3.

[2] Constitution Arct. 115.

[3] Constitution Acrt. 72.

[4] Constitution Arct. 5.

[5] Holy Qur'an: Chapter 3 verse 159.

[6] Holy Qur'an: Chapter 42 verse 38.

[7] Holy qur'an: Chapter 80 verses 1-10.

[8] Holy Qur'an: Chapter 7 verse 188.

kaferon (unbelievers),[1] let alone those who claim that some creatures share with ALLAH His unique attributes or that obedience to these creatures is more important than to the Creator. The concept of the still alive 12th Shee'ah Imam is a myth which should not be believed, let alone build a whole system of an Islamic government on it. Al-tabari assured us that the 11th Imam had no offspring's at all.[2]

There are very few HADEETHs compiled by Termithy and Abu Dawood mentioning the appearance of Al-Mahdi among the signs of the Day of Resurrection. These HADEETHs say that he will have a name similar to the Prophet's (Mohammad (Peace Be Upon Him)) and his father's name will be similar to the Prophet's father (Abdullah), not Hassan the 11th Imam's name. He will be from the descendants of the first grandson of the Prophet (Peace Be Upon Him) but not from the second grandson's progeny.[3] Furthermore, there is no evidence that such a person will live twelve centuries.

Brothers and Sisters, the Shee'ah scholars consider the I'ma'mah concept as an article of faith equal to believing in ALLAH. That is, if you don't believe this, then by their definition you could be a Kafer (unbeliever), God forbid. On the other hand, if you believe such with all its implications and dimensions you could be a Kafer by the definition of the scholars whose loyalty is only to ALLAH and the Prophet (Peace Be Upon Him), not for a special dynasty or race. Make sure that you choose the right path to paradise

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[1] Al-Tahawi, p. 557.

[2] Ibn Taymiyah, Minhaj vol.1 P. 37.

[3] Ibn Al-Atheer, vol. 10, pp. 330-2.

FAMILY OF THE PROPHET (Peace Be Upon Him)

The Ja'fari Shee'ah scholars confine "Family of the prophet (Peace Be Upon Him)" to the youngest daughter of the Prophet (Peace Be Upon Him), Fatima , his cousin Ali - husband of Fatima, the first grandson and the second grandson (who married the last Iranian emperor's daughter, then Shahrbanoo) and the eight descendants of the second grandson from his Persian wife.[1] Khomeini said: 'It is one of the essential beliefs of Shee'ah school that no one can attain the spiritual status of Imam (Ali and his descendants), not even the close angels or the prophets who are also messengers of God'[2]. Shee'ah scholars believe that the leadership of the whole Muslim Ummah is confined only to the twelve Imams. Therefore they neglect the accomplishments and the virtues of or cast cardinal accusations against the rest of the prophet's (Peace Be Upon Him) family and Companions, unless they are proven to the Shee'ah scholars to have demonstrated strong support to Ali. (This can be further corroborated by reading any of the Shee'ah sources in Islamic history, for example Tabatabai, Ali Shariati, Ibn Abi al-hadid, etc.).

The Muslim scholars consider "Ahl-al Bait" the family of the Prophet (Peace Be Upon Him) as all his relatives who cannot receive charity. This includes the Prophet (Peace Be Upon Him), Ali, Aqil, Abbas and their posterity,[3] the wives of the Prophet (Peace Be Upon Him) are members of his family, ALLAH Says in the Holy Qur'an: ***"And stay in your houses and do not display yourselves like that of the times of ignorance, and perform regular prayers (As-Salat), and give charity (Zakat) , and obey ALLAH and his Messenger. ALLAH wishes only to remove Ar-Rijs (evil deeds and sin, ect.) from you, O members of the family of the Prophet (Peace Be Upon Him),, and to purify you with a thorough purification."***[4], not only that, but all the Prophet's wives are the mothers of the believers, ALLAH Says in the Holy Qur'an: ***" The Prophet is closer to the believers than their ownselves, and his wives are their (believers') mothers (as regards respect and marriage)......."***[5].

The majority of the Muslim scholars consider those who believe that some human beings are better than the Prophets as Kafir (unbeliever). Muslim scholars hold respect for the whole family of the Prophet (Peace Be Upon Him) in general.

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1 Ash-Sheerazee pp. 13-19.

2 Khomeni, translation, Algar, p. 64 & PSG p. 25.

3 Muslim, vol. 2, pp. 517-21 & vol. 4, pp. 1286-7.

4 Holy Qur'an: chapter 33 verse 33.

5 Holy Qur'an: chapter 33 verse 6.

The Prophet (Peace Be Upon Him), in a HADEETH reported by Muslim[1] while commanding Muslims to stick to the Holy Qur'an as a source of guidance, also asked them to be kind to his family. Muslim scholars also preserved a high status for all the Companions of the Prophet (Peace Be Upon Him), the chosen soldiers of Islam.[2]

Brothers and Sisters, being Muslims, could we really neglect the other daughters of the Prophet (Peace Be Upon Him), his relatives and their descendants who were excellent muslims? Could we confine the family of the Prophet(Peace Be Upon Him) to just a few ones as selected by Shee'ah Scholars? Could we really love only a few and curse the other tens of thousands of the early generation of Islam? What about Othman, who was married to the two daughters of the Prophet(Peace Be Upon Him) and had a son from one of them? What about the descendants of Hassan , the eldest grandson of the Prophet (Peace Be Upon Him)? Don't you think Ali and his pious descendants would be among the first to condemn these concepts of the Shee'ah scholars?

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[1] Muslim, vol. 4, p. 12879.

[2] The Virtues of the Companions, in Al-Bukhari&Muslim.

COMPANIONS OF THE PROPHET (PBUH)

The Ja'fari Shee'ah scholars claim that the first and the second guided Ca'lee'phahs, Abu Bakr and Omar plotted against Islam and tried to eliminate the HADEETH so that they could interpret the Holy Qur'an in such a way as to serve their purposes. The Shee'ah scholars also claim that the three first guided Ca'lee'phahs 'Broke their covenant with the prophet (Peace Be Upon Him) and changed his SU'N'AH'.[1] They divide the thousands of the Prophet's companions into three categories;[2]

1. The Companions whom the Shee'ah scholars like, who are less than ten.
2. The worst elements (among these was Abdullah bin Omar who reported numerous true HADEETHs).
3. Those who sold their Honors (among these were Abu Hurayra, Abu Darda and Abu Musal-Ashaari. All reported many true HADEETHs).

One of the official newspapers then, after describing the Prophet (Peace Be Upon Him) as having singled out his son-in-law unjustly with special parts of the Islamic Message, assures that "most of the Prophet's (Peace Be Upon Him) generation did not have a clear picture even of the religious issues that the prophet (Peace Be Upon Him) had practiced hundreds of times before their eyes and within reach of their hearing.[3] Specifically, a Shee'ah scholar mentions '... Abdul Rahman Ibn Ouf, a worshipper of money; the aristocrat, Othman; the careless Khalid Ibn Walid; and Saied Ibn Vaqas, as a man without piety'.[4]

The Muslim scholars say that the great companions are trustworthy and are reliable sources - all of them deserve high respect.[5] ALLAH has praised the great Companions in the Holy Qur'an saying: ***"You are the best of peoples"*** [6] ***"The Vanguard (of Islam), the first who forsook their homes (Al-Muhajirin) and of those who gave them aid (Al-Ansar) and also who follow them in all good deeds. ALLAH is pleased with them as they are with Him. For them He prepared gardens under which rivers flow to dwell therein forever".***[7]; ***"Mohammed is the***

[1] Al-Askari, p. 34-8.

[2] The Ministry of Islamic Guidance in Iran, pp. 28-30.

[3] Al-Jehad, No. 56

[4] Shariati, p. 207

[5] Ibn Taymiyah, vol. 1 p. 307

[6] Holy Qur'an: chapter 3 verse110

[7] Holy Qur'an: chapter 9 verse100

Apostle of God and those who are with each other. You see them bow and prostrate themselves (in prayer) seeking grace from God and (His) good [1]

In a reliable HADEETH the Prophet(Peace Be Upon Him) said: 'The best of my followers are those living in my century'.[2]

The Muslim scholars have no doubt that the Prophet (Peace Be Upon Him) conveyed his message without any discrimination or bias for his son-in-law or any one else of the companions. The great Companions were in general, more knowledgeable about the Islamic teachings. Among the non-relatives of the prophet (Peace Be Upon Him), there were many who were more knowledgeable than Ali or the other relatives of the Prophet (Peace Be Upon Him), in spite of the HADEETH forged by Shee'ah scholars.[3]

Among those Companions who have been slandered by the Shee'ah scholars are those who have been told that they were the people of paradise. Among them also are those to whom the Prophet (Peace Be Upon Him) said: 'May my mother and father be sacrificed for you' or that the Prophet (Peace Be Upon Him) is from them and they are from him.

Among those companions there are hundreds about whom the Prophet (Peace Be Upon Him) said: 'None loves them but a believer and non hates them but a hypocrite'. Certainly, the blind, biased and exaggerated love are excluded. For these kinds of "Love" should rather be identified as hatred. If there were disagreements among a few Companions based on a difference of legal opinions (Ijtehad), we should not indulge in judging their personal deeds, for ALLAH condemns such acts; i.e. latter ones judging the deeds of the earlier ones.

In the Holy Qur'an it says: ***"That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earned, And you will not be asked of what they used to do"?***[4]

Brothers and sisters, do you believe ALLAH who plainly states that He is pleased with the Companions of the Prophet (Peace Be Upon Him) or the Shee'ah scholars who honor just a few Companions and curse and accuse thousands of others. Be sure to find the right way to paradise and not function unintentionally as an agent of the enemies of Islam who are trying to destroy the Holy Qur'an and the HADEETH. Remember that Imam Ahmad bin Hanbal said: 'If you see a person accusing the companions of the Prophet (Peace Be Upon Him), you have the right to doubt his Islam'

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[1] Holy Qur'an: chapter 48 verses 18-29.

[2] Al-Bukhari, vol. 5, p.2.

[3] Ibn Taymiyah, Minhaj vol. 3, pp. 116-73.

[4] Holy Qur'an: chapter 2 verses 134.

Rahwaih and Imam Malik gave the verdict that whosoever accuses the companions should be punished. Ibn Taymiyah and Razi said: 'Whoever questions the good faith of the companions is "Zindeeq" and unbeliever'.

Ibn Hajar Al-Haithami and Imam Shaifee are of the opinion, that whoever hates the companions is an unbeliever. Al-gadi abu Ya'ala concluded that the majority of Muslim scholars have made a consensus that whoever disgraces and accuses a Companion believing that the Companion deserves disgracing becomes a Kafer (unbeliever) but if he does not believe that the companion desêrves it then he committed a serious sin (a Faseq).[1]

[1] Abu Mu'awiyah Muhammad, pp. 11-13, 25 and 62.

TUQ'YAH (SHIELDING)

The Ja'afari scholars say that: 'TUQ'YAH comprises ninetenths of the religion of ALLAH and whoever does not use TUQ'YAH has no religion. TUQ'YAH is to be used in everything except in declaring the prohibition of wine and the rubbing of socks in wudu'.[1] TUQ'YAH means to pretend by doing or saying exactly the opposite of what you believe or feel, e.g. to pretend to be nice while cursing the person in the heart without a present danger.[2]

The specific purpose of TUQ'YAH is the 'preservation of Islam and the Shee'ah school of thought; if the people had not resorted to it, our school would have been destroyed'[3], i.e., to the Shee'ah scholars, TUQ'YAH could be used with non-Shee'ah, including Muslims, to preserve the Shee'ah Faith. The prominent Shee'ah scholar Tabatabai says that Shee'ah TUQ'YAH is based on the verses from the Holy Qur'an that say: ***"Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by ALLAH in any way, except you indeed fear a danger from them..."***.[4]; ***"Whover disbelieved in ALLAH after his belief, except him who is forced thereto and whose heart is at rest with Faith..."***.[5]

The Holy Qur'an also assures us that pretending to believe differently from what is in our hearts is the distinguished characteristic of hypocrites and it condemns that. ALLAH says in the Holy Qur'an: ***"And when they meet those who believe they say 'We believe'. But when they are alone with their Shaytan (devil - polytheist, hyprocrites, etc.), they say: "Truly we are with you... "***.[6]

ALLAH also says: ***"Do you (faithfull believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of ALLAH [the Taurat (Torah)], then they used to change it knowingly after they understood it? "And when they (Jews) meet those who believe (Muslims) what ALLAH has revealed to you [Jews, about description and the qualities of Prophet Muhammad*** *(Peace Be Upon Him)* ***that which are writeen in***

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[1] Al-Kafi, AL-Usool, vol. 2, pp. 217-9.

[2] Al-Kafi Al-frua, vol. 3 pp. 188-9.

[3] Khomeini p. 144.

[4] Holy Qur'an: chapter 3 verse 28.

[5] Holy Qur'an: chapter 16 verse 106.

[6] Holy Qur'an: chapter 2 verse 14.

Taurat(Torah), that they (Muslim) nay argue with you (Jews) then no understanding?".[1]

ALLAH also says: ***"Lo! you are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurat(Torah) and the Injeel(Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, ALLAH knows what is in the breast (all the secrets)."***[2] Therefore, ALLAH has prepared for the hypocrites severe punishment. ***"They shall be in the lowest depths of the fire, no helpers will you find for them".***[3] So Muslim scholars consider that pretending the opposite of what you hide is lying, which is a form of hypocrisy, for the Prophet (Peace Be Upon Him) said: 'The signs of a hypocrite are three: whenever he speaks he tells a lie, when ever he promises he always breaks it and he abuses the trust given to him...' [4] The basic rule therefore, is that pretending one thing and hiding another is hypocrisy and is condemned by the Islamic teachings. The case mentioned in chapter 3 verse 28 of the Qur'an above is applicable in the case of non-believers ONLY under special cases, i.e., a Muslim cannot apply it against a Muslim.[5] Chapter 16 verse 106 of the Holy Qur'an is applicable only when a Muslim faces a situation similar to the situation of the great Companion Ammar when he had to choose between dying under torture like his parents pretending to be unbeliever by tongue. These cases are not the basic rule but rather exceptions, let alone the basis for nine-tenths of the Islamic religion. Brothers and sisters, give it a thought - what would happen if Muslims were to believe that nine-tenths of the whole religion lies in TUQ'YAH? Which is means that pretending what is different from our true belief and feelings is nine times as important as all the Islamic teachings? Could you ever trust a Muslim if this were the case? Can we really take our guidance and religious knowledge from scholars who believe that deception is nine-tenths of his religion? Is it right to accept his non-religious views as representing the truth? If a person considers lying about ALLAH, His Prophet (Peace Be Upon Him) and the Muslims as essential part of his beliefs in order to serve his biased goals, can we trust him? Therefore, if you really want success in the hereafter or in the eternal life, be cautious of the many arguments of Shee'ah scholars which are based on distorted or forged quotations and references.

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[1] Holy Qur'an: chapter 2 verses 75-77

[2] Holy Qur'an: chapter 3 verse 119.

[3] Holy Qur'an: chapter 4 verse 145.

[4] Al-Bukhari, vol, 1. p. 31, Muslim vol. 4, p. 1374.

[5] Ibn Taymiyah, Minhaj., vol 1. p. 213 and vol. 3 pp. 259-260.

Our Dears let us remember that chapter 3 verse 28 of the Holy Qur'an is not only an exception, but rathrer a restricted exception. Not only is it forbidden to be used against Muslims but it also prohibits us to lie upon others. It means that if you oppose certain behaviours and you are in a situation where admission would endanger Islam or the Muslim community, you may choose to remain silent but you must avoid lying.[1]

[1] Ibn Taymiyah, Minhaj., vol. p. 213 and Ibn Katheer, Tafseer.

MUT'AH - TEMPORARY MARRIAGE

The Ja'fari Shee'ah scholars claim that Mut'ah or temporary marriage is NOT forbidden because it was practiced during the Prophet's time. Only Omar forbade it.[1]

1) The purpose of Mut'ah is to fulfill a physical need only; there is no divorce and the two partners do not inherit each other.[2] The Muslim scholars say that: The Holy Qur'an had established the legal forms of relationship between male and female and confined it into two types: the marriage in which the main reason is multiplication and the other being mutual relationship and possession. The Holy Qur'an says: ***"And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and the slaves) that their right hands posses, - for then, they are free from blames"*** [3]

2) These two legal forms Islamic marriage were also confirmed in the Holy Qur'an: ***"Also (forbidden are) women already married, except those (captives and slaves) whom you right hands possess. Thus has ALLAH ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, ALLAH is Ever All-Knowing, All-Wise". "And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right possess, and ALLAH has full knowledge about your Faith, you are on from another. Wed them with permission of their own folk (guardins, Auliya or masters) and give their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy friends. And after they have been taken in wedfolk, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and ALLAH is Oft-Forgiving, Most Merciful".*** [4] In which the laws of marriage were detailed.

The Muslims scholars confirmed that the meaning of "Istam'tum" is referring to

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[1] Tabatabai, pp. 227-30.

[2] Moosavi, pp. 79-96.

[3] Holy Qur'an: chapter 23: verses 5-7, chapter 70: verses 28-31.

[4] Holy Qur'an: chapter 4 verses 24,25.

the enjoyment as part of the duties of the legal forms of marriage between a man and his wife. This part of the verse is spelling out the right of a wife to a Mahr (marriage gift). This is clearly demonstrated by a HADEETH using the same word "Istamta'ta" in its single form.[1]

3) Mut'ah was permitted under severe circumstances during "jihad" time, but it was always prohibited immediately after the need for it vanished. When it was permitted for the last time, its prohibitions after that was final. The Prophet (Peace Be Upon Him) said : 'I have given you permission to contract "temporary marriage" with women, but ALLAH has forbidden it 'till the day of resurrection'.[2] So the permissions were actually only occasional exceptions from the original rule set in the Qur'an and were made by the prophet (Peace Be Upon Him) who had the authority; and the exceptions were not left open but were closed by the above HADEETH forever.[3]

Later on, Ca'lee'phah Omar came to know that Amru bin Huraith was practising Mut'ah and so he announced: 'Verily ALLAH made permissible for his messenger (Peace Be Upon Him) whatever he likes and as he liked it. And the revelation of the Holy Qur'an had been completed. So complete Hajj and Umra for ALLAH had commanded you and confirm by proper conditions the marriage of those women (with whom you have performed Mut'ah). And any person who would come to me with a marriage of fixed duration (Mut'ah), I would stone him to death (which is the penalty for committing fornication by a previously married person).'[4]

Brothers and sisters, is there any difference between a woman lending her body for a few minutes as in prostitution or for a few days or months as in Mut'ah, since both are temporary? Don't you think that the permission of Mut'ah today would humiliate our sisters, open the doors for playmates and finally destroy the concept of family in Islam? Remember the Shee'ah scholars of high status rarely allow their female relatives to practice Mut'ah in order to avoid humiliation. In fact the Mut'ah permitted occasionally before its final prohibitions did not require the female to be a Muslim or even one from the people of the book which makes it completely distinguished from marriage. How could a Muslim legalize such a type of illegal relationship for Muslims or practice it himself? What is the difference between fornication today and Mut'ah in terms of their purposes? Aren't both to satisfy the sexual desires alone?.

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[1] Al-Mahmood p. 13.

[2] Muslim, vol. 2, p. 707.

[3] Asqalani, vol. 9, pp. 164-74.

[4] Muslim, vol. 2, pp. 610-1.

GHADEER KHU'M

Tabatabai said: "For Shee'ah, the central evidence of Ali's legitimacy as successor to the prophet (Peace Be Upon Him) is the evidence of Ghadeer Khu'm when the prophet (Peace Be Upon Him) chose Ali to the "general guardianship". Referring to a booklet devoted to the details of Ghadeer Khu'm, we find the following: [1]

1. More than 100,000 Companions attended the Ghadeer Khu'm address.
2. It took place on the 18th of the Thul Hijja after the "bidding farewell" pilgrimage of the Prophet(Peace Be Upon Him). The reason the Prophet (Peace Be Upon Him) made this address at this place was because ALLAH revealed this verse at Ghadeer Khu'm: ***"O apostle, deliver what has been revealed to you from your Lord; and if you do not do it then you have not delivered His message; and ALLAH will protect you from the people"***.[2]
3. Therefore, the Prophet(Peace Be Upon Him) made these announcements:
   - that he was leaving for Muslims two most precious things: 'one is the book of God; one end of which is in the hands of God and the other is in your hands. And the second valuable thing is my descendants'. 'God has informed me that both of these things will never separate from each other till they reach me at the Fountain of Kausar'.
   - Taking Ali's hand and raising it he said, 'of whomsoever I am master (mawla), Ali is his master or mawla too'.
   - The Prophet(Peace Be Upon Him) also said: 'O my God, be a friend of his who is a friend of Ali and treat him like a foe he who opposes Ali. Help them who help Ali and abandon them who go against Ali'.
   - And he said: 'O my lord, whichever way Ali turns orient the right in the same direction'.

Now, let us discover what the Muslim scholars say:[3]

1. According to Shee'ah sources, only a handful of Companions (less that 10 at a maximum) did not break their covenant with the Prophet (Peace Be Upon Him).[4]

   The 100,000 companions who heard the address plotted to deprive Ali of his right to be the successor of the Prophet (Peace Be Upon Him). What is the probability of this to have happened? For what benefit would this overwhelming majority do that? If you read the non-Shee'ah sources, you will find no reason at all.

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[1] Najafi, pp. 9-19: Tabatabai, pp. 178-218.

[2] Holy Qur'an: Chapter 5 verse 67.

[3] For detailed comments refer to Minhaj, in Ibn Taymiyah, vol.4, pp. 84-7.

[4] Shariati pp. 28-30; Al-Askari pp. 34-43.

2. The Ghadeer Khu'm address took place on the 18th of Thul Hijja month, the same year as the Prophet's (Peace Be Upon Him) "bidding farewell" pilgrimage. On the 9th of the same month the Prophet (Peace Be Upon Him) received the last verse which says: *"This day I have perfected your religion, completed my favors upon you and I have chosen Islam to be your religion"* [1] How could a verse which asks the Prophet (Peace Be Upon Him) to convey the message follow this concluding verse, especially after the crowd of the "bidding farewell" sermon (on the 9th of Thul Hijja) had already attested the Prophet (Peace Be Upon Him) and conveyed the message? As a matter of fact, chapter 5 verse 67 of the Qur'an was revealed before the Khaibar expedition, the conquest of Mecca and the "bidding farewell" pilgrimage.
3. The acclaimed announcement of the Prophet (Peace Be Upon Him) in the way and context that the Shee'ah scholars mentioned was a blatant lie, as Ibn Taymiyah emphasized:

- The authenticated original Hadeeth of 'two most precious things' (al-Thaqalayn) says: 'I am leaving among you two valuable things : the first one being the book of ALLAH in which there is the right guidance and light, so hold fast to the book of ALLAH and adhere to it'. He extorted us (Zaid Ibn al-Arqam said) to hold fast to the book of ALLAH and then said the Prophet (Peace Be Upon Him): 'The second are the members of my household. I remind you to observe ALLAH in treating them'.[2] The household of the Prophet (Peace Be Upon Him) as was previously explained includes all his wives, Ali, Ageel, Ja'far, Abbas and their offsprings. Did the Prophet (Peace Be Upon Him) say stick to my family as you stick to the Holy Qur'an? Certainly he did not. He asked muslims to be kind to all his household, not just Ali or the 12 Imams of the Shee'ah scholars. If the HADEETH indicates any special power or privilege for his household, then we should praise the Abasid Ca'lee'phahs, the offspring of Abbas. Why then do the Shee'ah scholars curse them instead?
- The last part of the claimed HADEETH "is also a lie", Ibn Taymiyah assured, whether the Prophet's (Peace Be Upon Him) said: 'of whomsoever I am "mawla", Ali is his "mawla" or not". Ibn Taymiyah assured us that it is definitely rejected in this context and the majority of HADEETH scientists rejected it completely. Assuming that the Prophet (Peace Be Upon Him) uttered it, what then is special about it?' The Holy Qur'an, addressing the Prophet says: ***" ALLAH is his mawla, so is Gabriel and so are the righteous believers".***[3] The righteous believers are certainly not the master of the prophet but friends and supporters. If the Prophet (Peace Be Upon Him) had said: "of whomsoever I am "wali", Ali is his "wali", then it would have probably meant master or guardian. Furthermore, the prophet (Peace Be

[1] Holy Qur'an: Chapter 5 verse 3.

[2] Muslim vol. 4 pp. 1286-7.

[3] Holy Qur'an: 66 verse 4.

Upon Him) did not say that Ali was to be "mawla" or "wali" after his death. The argument of the Shee'ah scholars seem to be nonsense, especially when we read the authenticated HADEETH indicating the prophet's (Peace Be Upon Him) "suggestions" for Abu Bakr, Omar and Othman as his respective successors (successively). (Bukhari and Muslim, chapters on the virtues of these three).

- The HADEETH scientists consider this statement claimed by Shee'ah scholars as a lie. Even by glancing at its meaning, it does not indicate any special advantage to Ali. The Prophet (Peace Be Upon Him) had prayed for many believers all sorts of prayers on various occasions.
- Just by glancing at this statement, a Muslim is quick to recognize that the statement is a blatant lie which was forged without even giving it any thought. What is this "right" (Haqq) which follows the decisions that Ali makes, opinions that he gives, and the whims that come to his mind? If the lie were to say: 'direct Ali to follow the right (Haqq) wherever right is' then it would seem to be logical.

Nevertheless, Tabatabai, arguing the necessity of the hereditary system of C'laph'ah, said: 'the enemies of Islam who did everything possible to destroy it thought that since the protector of Islam was the Prophet (Peace Be Upon Him), after his death, Islam would be left without a guide and leader and would thus definitely perish. But in Ghadeer Khu'm, their wishes were brought to naught and the Prophet (Peace Be Upon Him) presented Ali as a guide and leader of Islam to the people. After Ali, this burdensome and necessary duty of guide and leader was left upon the shoulder of his family'.[1] Tabatabai, the recent prominent Shee'ah scholar contradicts himself in the same book. In the first pages, he describes the Imam including Ali as helpless and being oppressed by the muslim Ca'lee'phahs and in this argument says that ALLAH has chosen them to protect Islam as well as guide and lead the Muslim Ummah. If they could not protect themselves, how could they ever protect Islam and lead the Muslim Ummah? Or is this an indirect accusation that ALLAH did not make the right choice (may ALLAH forgive me). Indeed, the Shee'ah scholars, to argue their bias, did not mind accusing the Prophet (Peace Be Upon Him) and the great soldier of Islam as being unfair and of being disloyal. Even their Imams were accused of being cowards to the degree that they considered pretense and lying (TUQ'YAH) as nine-tenths of the religion.

A Shee'ah scholar claimed that Ali said : 'The Ca'lee'phahs before me did things which consciously went against the dictates of the holy Prophet (Peace Be Upon Him) of ALLAH. They broke their covenant with him and changed his SU'N'AH'. Now if I force the people to give up those things and restore the affairs as they had been in the days of the Prophet (Peace Be Upon Him), my army will be scattered away from me, leaving me alone and helpless.... In short, if I try to make the people follow the commands of ALLAH and His Holy Prophet (Peace Be Upon Him), they will leave me and

[1] Tabatabai p. 179.

wander away'.[1] Ali, a great warrior of Islam and an excellent muslim is described here as if he believed that worldly power was better than to teach true Islam. He is afraid of becoming alone! Blind bias can cause more than that. Instead of praising the beloved, the extreme bias leads to casting cardinal accusations unwittingly. As Ibn Taymiyah indeed puts it: 'The worst calamity to hit the Shee'ah Imams was to have such scholars as their supporters'.

[1] Al-askari pp. 37-41.

CONCLUSION

Finally and in brief, because of the lack of reasonable evidences in the Holy Qur'an and the SU'N'AH' of the Prophet (Peace Be Upon Him) that support the claims of the Shee'ah scholars, they usually resort to the following techniques to rationalize their biased versions of Islam as follows:

1. Claiming that the Holy Qur'an is not complete and is corrupted. This allegation, although denied or excluded by the Shee'ah scholars in their public propagation of Shee'ahism, still exists in their most trustworthy sources.
2. Inventing many "HADEETHs" or distorting the context or content of the prophet's HADEETH. This is either used as a complimentary means to falsify the Holy Qur'an verses or to independently argue bias.
3. Inventing or adulterating the context or content of the historical events and stories to use them in corrupting the meanings of the Holy Qur'an or the SU'N'AH' of the Prophet (Peace Be Upon Him).
4. Filtering these corruption into the non-Shee'ah scholars' works in order to use them later in supporting their claims. These are cited even if they were refuted or just recorded indiscriminately to include all informations available for purposes of the total record.

Brothers and sisters, the cornerstone of the Shee'ah faith claims that ALLAH assigned Ali as the successor of the Prophet(Peace Be Upon Him). If we check this claim against the historical facts which confirms that Ali did not sacrifice himself, as it was expected of a person of his quality to carry out the commandment of ALLAH, the result will definitely be one of these three possibilities:[1]

1. Ali, the pious companion, willingly disobeyed ALLAH and betrayed the prophet(Peace Be Upon Him) by claiming that his judgment and wisdom were better than ALLAH'S, (may ALLAH forbid).
2. Ali, the great warrior of Islam, unwillingly disobeyed the commandment of ALLAH, because he was a coward and his fear of people was greater than his fear of ALLAH, the All-Mighty (may ALLAH forbid).
3. The cornerstone of the Shee'ah faith is false and baseless as well as its dimensions and their evidences.

Our dear brothers, sisters and friends, we have just presented to you the facts to prove that the Shee'ah are different from Muslims.

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[1] See Amerebrahim pp. 7-22.

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